# the Alliance Weekly

APRIL 11, 1956

PACIFIC SCHOOL

HIGH SCHOOL STUDENTS IN FORMOSA

*In this issue*

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# The Editorial Voice

## WORDS WITHOUT MEANING ARE IDLE WORDS

We Christians owe it to ourselves and to the human race to be above all persons candid, downright and completely transparent. We must have no truck with fancy, but see to it that our religious talk hugs the facts as tightly as a glove and that our words always have some reality corresponding to them.

Over the years I have been disturbed more than a little by the vague unreality of much that I hear among religious people. This is not a charge of insincerity. I have no doubt of the sincerity of most religious persons. It is the lack of reality that disturbs me. Indeed the gravity of the situation is increased by the very earnestness with which many persons are occupied with unreality.

Religion stands at the top as being among all fields of human interest the one most addicted to words. Nowhere else are there so many words and so few deeds to support them. There is something about a religious gathering, and particularly about a church building, that produces in the worshiper a state of pleasant languor and suspends his critical faculties for the duration of the service. The average Christian goes to church expecting to hear certain words and phrases and the average preacher knows what they are. It does not matter too much in what order they occur, and if they should be spoken with a considerable degree of enthusiasm, so much the better; only let them be familiar and harmless. Nothing more is required or expected.

Religious people are psychologically conditioned to the trite phrase and the hackneyed expression. True, the stereotyped pattern varies slightly between different groups, but there would seem to be no reason why a clever speaker could not preach tonight to Calvinists, tomorrow to Arminians, the next day to Pentecostals, the next to Holiness people, and successively to Separatists and Adventists, and preach acceptably to each one by the simple expedient of finding out what they were conditioned to expect and giving it to them. A clever man could do this, I say, but an honest man would not. And the reason the clever man could do it is that the ability to create a specific pattern of words is all that is demanded of the speaker. That he may be talking about something he has never experienced to people who do not understand him seems not to occur to anyone. The reassuring drone of safe and familiar religious phrases is enough to give the listeners an enjoyable sense of well-being. The absence of reality is not even noticed

A Christian is among other things a witness, and a such he speaks of those things which he has personall experienced. The Bible was, for the most part, writte by men who saw and heard certain great realities an reported on them. "I saw" and "I heard" are familia Old Testament expressions, and the New Testamen literally pulsates with life and experience. John's vivi words are a sample: "That which was from the begi ning, which we have heard, which we have seen wit our eyes, which we have looked upon, and our hand have handled, of the Word of life; (For the life wa manifested, and we have seen it, and bear witness, an shew unto you that eternal life, which was with th Father, and was manifested unto us;) that which w have seen and heard declare we unto you" (1 Joh 1:1-3).

Now, while we cannot project ourselves backwar through time and walk again in Galilee with Christ an His disciples, we can by faith actually experience "th substance of things hoped for"; we can have ever sufficient "evidence of things not seen"; we can tast "the powers of the world to come"; we can "know and "comprehend"; we can have the inner witness, th spiritual illumination that brings out the typograph of the kingdom of God as clearly as any earthly land scape is revealed by the rising sun. Then every wor will be like a sharp, clear shadow thrown by the objec on the terrain, not to stand in place of reality, but t outline it and set it in relief.

A word is valid only when it refers to some realit in the mind of the user. It must submit to definitio as used by the speaker. Its dictionary meaning canno save it from semantic fraud. It must have a real mea ing in its limited context at a given time. By this te an alarmingly great amount of our religious talk phonetic breath, no more.

At the risk of shocking some tender-minded perso I venture to list here a few words and phrases that t millions of evangelical Christians have no longer a identifiable content and are used merely as religiou sounds without any relation to reality. They *have* mea ing, and they are good and sacred words, but *they hav no meaning as used by the speaker and as heard by th listener in the average religious gathering.* Here the are: *victory, heart and life, all out for God, to the glo of God, receive a blessing, conviction, faith, revival, co secration, the fullness of God, by the grace of God, c fire for God, born again, filled with the Spirit, hallelujah accept Christ, the will of God, joy and peace, followin the Lord*—and there are scores of others.

We have reared a temple of religious words com fortably disassociated from reality. And we will soo stand before that just and gentle Monarch who told that we should give an account of every idle word. Go have mercy on us.

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*Pray for the General Council, May 16-21, Omaha, Neb*

*God is the Lord, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar.*—PSALM 118:27.

# The Crisis of the Cross in Daily Life

By REV. J. FURMAN MILLER

EVERYONE who has had any experience at all in Christian work knows how many failures mar the day. In the church, as in nature, every bud which bursts forth in spring does not guarantee a full-grown fruit in the day of harvest; every seed committed to the earth does not automatically secure an abundant crop in the barn. Peter at one time declared with conviction, "Thou art the Christ," yet six months later, with oaths, denied he had ever known Jesus. How can I be sure it will not happen to me?

Three words from our text give the secret of assurance from such failures: *light, altar* and *bind.*

The first ingredient in producing perfect assurance is the reception of this *light* which God has shown. "God is the Lord, which hath shewed us light." The assurance of victorious life is like a great oak tree whose roots extend far down into the darkness of the earth but whose branches reach out like many welcoming arms to the light of the sun.

Throughout the Bible, assurance always has its roots fixed deep down in a heart-consciousness of sin, and the more real the latter the more insistent the former. While we were yet sinners God showed us the light, and the light shone from the cross through all the blackness of darkness of our sinful hearts—and the darkness failed to blot it out, praise be to God! For light not only reveals darkness, it also drives it away.

Therefore the assurance that we shall not fail, the heaven-sent confidence that the God of light will complete in our sin-darkened hearts all that which He has begun, is born only of our consciousness of the exceeding sinfulness of our exceedingly sinful selves. This is a conviction far surpassing our sorrow for the acts of sin which we commit; it is godly sorrow for the fact that as sons of Adam we are by nature incurably sinful and thereby incapable of passing unaided from darkness into light.

The second word of assurance to the soul which heeds the warning of Peter's failure is *altar,* and that word is a synonym for the cross. The cross is God's altar upon which the perfect sacrifice was presented. The light, then, shines only from the altar, from the cross. The light of the world shines upon our hearts and reveals the blackness of our sinful selves, and this drives us in repentance to the cross of Jesus Christ.

From the cross the light is shown, establishing forever that there is victory only in its light. Since the nature of man is enshrouded in the darkness of sin, and since the world as a result of the presence of sin-darkened, light-denying human nature abides continually and hopelessly in darkness, every failure in human experience must derive ultimately from the workings of such a nature in the dark. And so unregenerate men love darkness rather than light because their deeds are evil and are reproved by the light. Therefore Christians fail when they neglect their love for sin-convicting light and are enticed by the darkness of the world.

The secret of assurance, the guarantee of spiritual poise in a topsy-turvy world, is a moment-by-moment experiencing of the light God has so graciously shown from His holy altar of the cross. No other force in all the universe offers such perfect assurance of ultimate, as well as day-by-day, stability and endurance in victorious living as does the cross when applied to one's everyday life. This latter thought is expressed in the text in terms of the sacrifice being *bound* to the altar. This is the final element in this formula for success: *light, altar,* and now *bind.* The sacrifice must be bound to the altar in order for the light to accomplish its purpose. Many see the light; few remain at the cross to be thoroughly bound until the work is complete.

Since the cross is the only abiding, eternal factor in the midst of the shifting sands of modern life it must certainly be the day-by-day abiding place of the believer in Christ. Since there is security and permanence nowhere else it certainly behooves us to learn how to make our abode in the sphere of influence of the cross. There must be a crisis of the cross, a coming from darkness into life by way of the cross, but it must be a crisis whose results affect every moment of all our days and which keeps us victoriously walking in the light.

This is the reason for the imagery of the text. Why should a dead animal be bound to an altar? It does seem strange, until we remember that this binding is symbolical; the cords were not ropes but tender branches and wreaths. As we read the text, then, the Spirit whispers: "You must not only present your bodies as living sacrifices, but you must bind them to the altar."

*Mr. Miller is a member of the faculty of the Toccoa Falls Bible College, Toccoa Falls, Ga.*

The Jews have a proverb that an animal is never so restive as when it is being led to the slaughter, a living sacrifice. And is that not the case with your rebellious heart and mine? It is so easy a thing to sing that our all is laid on the altar, that we have come unreservedly to the cross. But to hold still on the altar while the flames of chastening and the fires of purification burn out the cherished sin of the insidiously deceptive self-life—that takes the binding of God!

When thinking of crises, and especially of the crisis of the cross, there is always a danger of creating the impression that a crisis is necessarily but a moment of time. Such is most definitely not the case. Many, if not most, of the failures in Christian experience arise from a misunderstanding of this vital fact.

The crisis of the cross, affecting as it does every moment of every day of all our lives, must be more than the experience of an isolated moment in one's life; it must have a past, a present and a future, if it may be expected to endure. Our experience of the cross is not only a moment in time at which we pass from darkness into life; it is the expression of our desperate dissatisfaction with an unsatisfactory past; it emerges in terms of a present determination to alter radically the entire pattern of our lives, and if it is genuine it must issue in a continually growing, continually maturing experience, bound to the altar in a daily fellowship of the cross.

It is wonderfully rewarding to consider the fact that this 118th Psalm was in all probability part of the song sung by our Lord and His disciples before they left the upper room after the Last Supper and made their way toward the Garden of Gethsemane. Think what it meant for Him thus to present His own body a living sacrifice on the altar of God in order that the light of the gospel might dispel the darkness of sin! It was no easy thing, no matter of a few minutes only, for Him, the Son of God, to be bound to the altar until the work He came to earth to do had been perfectly consummated.

"Father," He cried, "if thou be willing . . . nevertheless not my will . . ." And is it not possible that this verse, so recently on His lips in the words of the Paschal Hallel, had again come into His mind as He knelt there in the Garden? *Bind Thy willing sacrifice, Father, that it may not be My will, but that Thine alone be done!*

And if, as prophetically suggested by this psalm, the Son of Man had to be bound to the altar of the cross, how much more must we be! Something in us hates to die; something must be, no matter what it costs, held fast to the altar day after day, year after year, until His work in us is done.

What are these cords? What held Him there? What binds us to Him there upon the cross? I find three cords. The first is recorded in Second Corinthians: "The love of Christ constraineth us" (5:14). He was bound to the cross by His love for sinful man, and sinful man becomes bound to Him there because of this very same love. "Greater love hath no man than this, that a man lay down his life for his friends." Because of Christ's death on the cross, the believer becomes identified with Him in that all-powerful manifestation of divine love. Love is the incentive for our faith; death to sin is the end. What more powerful cord could be conceived of to bind us closely to the cross and keep our wayward feet from straying!

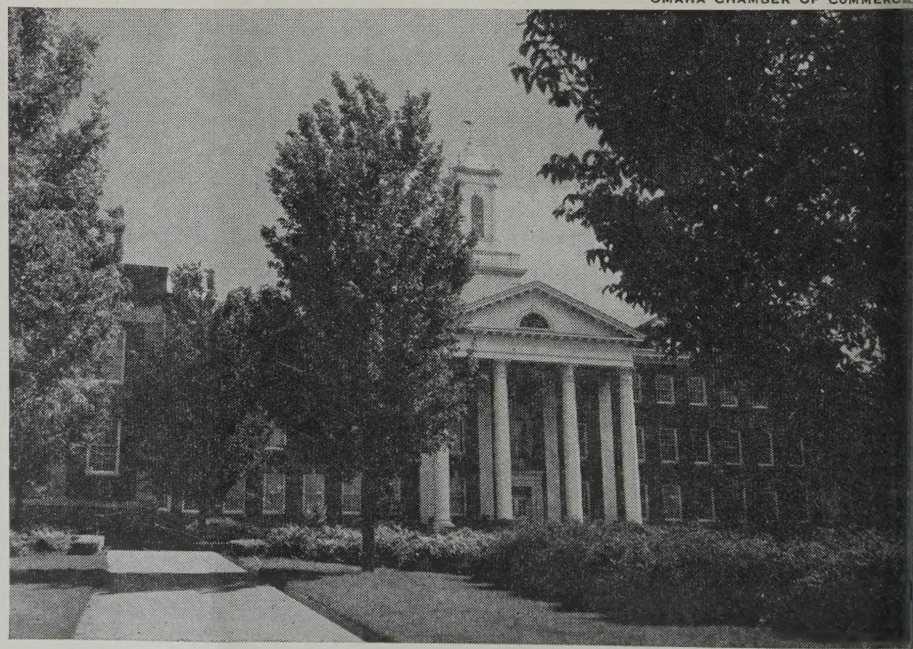
The second cord is faith. Galatians 2:20 assures us that if we are one with Him in His death we are also one with Him in His resurrection life—crucified but alive! And what keeps us living the Christian life? The faith of the Son of God, who ever lives to keep making intercession for us, is God's unspeakably gracious provision for our daily life.

As Paul wrote to the Romans, if when we were enemies we were reconciled to God by the death of

*(Continued on page 6)*

*The city of Omaha, Nebr., where the General Council of The Christian and Missionary Alliance will meet May 16-21, is a center of education for the state. The University of Omaha (below) maintains liberal arts and professional colleges.*

OMAHA CHAMBER OF COMMERCE



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# The Doctrine of the Holy Spirit in These Times

—II—

By CHESTER E. TULGA, D.D.

## The Importance of the Doctrine of the Holy Spirit

*"Not by might, nor by power, but by my spirit, saith the Lord of hosts"* (ZECH. 4:6). *"No man can say that Jesus is the Lord, but by the Holy Ghost"* (I. COR. 12:3).

1. *THE importance of the doctrine of the Holy Spirit is closely related to the heart of the Christian faith: the possibility of communion between God and man.* We know that God the Creator is a living Presence but we instinctively set Him at a distance, hence the prevalence of deism and naturalism and now the exaggerated emphasis upon His "otherness" by neo-orthodoxy. We believe in Christ as the Son of God, but it is easy to think of Him as the one who walked the dusty roads of Galilee long ago rather than Christ in us, the hope of glory. The modernistic preoccupation with the "Jesus of history" and the neo-orthodox emphasis upon Christ who is above history are both the products and the proof of the absence of the Holy Spirit who reveals and interprets Christ to the mind and heart and makes Him a real person.

In the Holy Spirit as set forth in the Scriptures we have the correction of deism, for He is the divine immanence dwelling in the hearts of men and not confined to the natural processes of nature. In the Holy Spirit we have the correction of those concepts of Christ which are natural and intellectual, rather than both intellectual and spiritual as the Holy Spirit gives. The Holy Spirit guides us into correct views of the Jesus of history, He unveils to our hearts the Christ who transcends history, and in accordance with the Word of God He teaches that Jesus is the Christ as the Scriptures declare.

In the Holy Spirit we have that which distinguishes between natural and Christian religious experience, so that men may know that spiritual experience which is from above rather than the spiritual experience which is solely the product of their own religious consciousness.

The possibility of communion with God does not rest upon man's natural ability to contact Deity but rather the work of the Holy Spirit, which raises men dead in trespasses and sins and brings them into communion with God upon the basis of the atoning death of the Son of God. To deny His Person and work as set forth in Holy Writ is to deny the basis of communion with God, which is through the Holy Spirit. He who does not have the Holy Spirit does not know God and cannot be in communion with God. It is the Holy Spirit who brings the transcendent God into human experience. It is the Holy Spirit who bridges the gap between creatureliness and "otherness." It is the Holy Spirit who unites the "Thou" and the "I" in fellowship.

2. *The importance of the doctrine of the Holy Spirit is that the Spirit of God in human life is the real author of a supernatural faith.* Naturalism in religion always ignores the scriptural conception of the Holy Spirit and reduces Him to a vague influence in human life or the animating spirit of the natural processes. This can neither satisfy the need of the mind for truth nor the desire of the soul for peace. A basic error of the older modernism, the newer liberalism and the current neo-orthodoxy is that the Biblical doctrine of the Holy Spirit is rejected. Every religion apart from the Holy Spirit is a false religion, no matter how many correct beliefs it holds.

There is also the danger of spiritually lifeless orthodoxy. There is a tendency in the evangelical world to make proper beliefs sufficient evidence of Christianity, without a definite Christian experience. There is also a tendency to consider people separated from the world who respect certain taboos, regardless of the nature of their inner disposition. And there is a tendency to consider all people born again who have said the right words at the right time, forgetting that the promises of the Word of God are not appropriated by the mind and heart unless the Holy Spirit accompanies and applies them. What has been called an "easy believism" has been accepted today as a substitute for the radical regeneration of the human life effected by the Holy Spirit.

Real Christianity is a product of a living experience of God on the part of a regenerated believer. It is a living fellowship with Christ in one's own soul and a conscious sense of the presence of the Holy Spirit. This is what gives life and meaning to right beliefs, and power to right forms and right behavior.

The Apostles' Creed indicates that the early churches considered it important to "believe in the Holy Ghost." They also accepted the truth of Zechariah's statement about the power of the Spirit as more effective than human might, and their amazing progress proves the truth of this assertion of the prophet. The Early Church insisted, as we must insist, that men who do not have the Holy Spirit are not God's men, regardless of religious profession, ecclesiastical position or religious scholarship. They sensed the inner meaning of Christ by both the Word and the Spirit, and not by the "assured results" of scholarship or "the consensus of scholarly opinion." Men who are wrong on the Holy Spirit are wrong altogether. The Bible teaches a living orthodoxy, true to the Scriptures, animated and empowered by the Holy Spirit, revealing the living Christ to the believing heart.

3. *The importance of the doctrine of the Holy Spirit is that the Holy Spirit is the only effective conservator of sound doctrine.* A period of spiritual coldness lowers the spiritual resistance of men and religious organizations and opens the way for the infection of heresy. A period of lifeless orthodoxy precedes the death of orthodoxy. The love of the truth disappears before truth itself is abandoned. Apostasy has its real beginnings in spiritual backsliding by organizations who forsake the leadership of the Holy Spirit and contrive programs that glorify the denomination. They adopt policies and practices that grieve the Holy Spirit and He ceases to bless them. They search for promotional substitutes for the blessing of the Holy Spirit, and the spirit of apostasy progresses stage by stage until truth finally disintegrates in apostasy.

At the beginning of the fundamentalist revolt against modernism, new schools and societies were formed on a confessional basis. Professors were required to sign confessions of faith. The Southern Baptist Seminary, of Louisville, Kentucky, has a historic confession of faith that fully represents Baptist orthodoxy. Professors are required to sign it, yet the institution has drifted into liberalism. Its drift, as the jurist observed to Dr. Steele, is the manifestation of the drift in the body of its constituency. Its confession of faith did not save it from liberalism. Fundamental bodies today may well adopt adequate confessions of faith, but they must not overlook the fact that if the Holy Spirit is grieved out of their midst their confession will not keep them from going the way of older institutions. Many evangelical organizations today are following principles and policies which contradict their professed faith and professed principles; they are in the beginning stages of apostasy which, if not arrested, will produce its evil fruit within a generation. The Holy Spirit is the only real conservator of orthodoxy; not the Holy Spirit of evangelical piousness, but the full doctrine of the Holy Spirit as set forth in the Scriptures.

## Quotes from Our Contemporaries

Oliver G. Wilson, in *The Wesleyan Methodist*, cites one of the principal reasons for our slowness to evangelize the lost world:

*"Lukewarmness is more damaging to the cause of Christ than outright opposition; it is the sin of the age. Men sleep about the altars of the church, languidly go through the motions of devotion, and remain unmoved by the cry for help coming from the four quarters of the globe."*

A good test as to whether or not one believes the truth is the effect it has upon his life, says P. Lyle Schufeldt in *Calvary Life:*

*"The church of today claims to accept Jesus, but fails to agree on the truth revealed in Him. . . . Truth that fails to make one like Jesus isn't truth."*

## The Crisis of the Cross

*(Continued from page 4)*

His Son, *much more,* being rec onciled (by His love unto death) we shall be kept safe by His life Against all the accusations of th world and the devil, Christ Himsel is the faithful witness to the fac that the believer is bound to Hi by firm cords of love and faith.

There is a third cord, too, whic intertwines the other two and com pletes the assurance of the believe that he will triumph over all th trials of sin and death: the cor of hope. Paul wrote of it in Titu when he said, "Looking for tha blessed hope, and the glorious ap pearing of the great God and ou Saviour Jesus Christ."

Christ's love unto death binds m to the cross by its assurance tha I am dead indeed unto sin. This i the *position* from which victor begins. His faithfulness in provid ing His resurrection life, in interven ing day by day on my behalf, i hedging my way up with thorns—a this is the *provision* which makes m victory an ever-present possibilit Without Him I could do nothing t keep myself safe. And finally, th glorious *prospect* of His imminen return keeps faith and love aliv and makes Him as real by anticipa tion as He shall one day be b realization.

Herein is the beginning, middl and end of the believer's confidenc in His Lord, for it is Jesus only wh makes him endure as He binds H restless, willful child to His cros And this is the practical appropria tion of this wonderful truth: w must learn to begin every day the same frame of mind with whic we began our Christian lives--hel lessly and hopelessly sinful. Then w must believe ourselves dead to s in His love unto death and alive fo evermore in the faith of His resurre tion from the dead. And the resu is that we become encourage moment by moment, day by day, the purifying hope of His immine return.

Thus alone is He able to keep from falling and to present us faul less before the presence of His glo with exceeding joy. Thus abide the believer in Christ, because th abideth faith, hope and love—ar the greatest of these is love!

# The Religious Caravan

DAVID R. ENLOW, News Editor

## AT HOME

**Sees religious instruction major school law issue:** A specialist in school law declared in Chicago that the most important legal issue in education today is religious instruction. He called segregation one of the least important of the major school law questions. Dr. E. C. Bolmeir, of Duke University, Durham, N. C., addressed the National Association of Secondary School Principals. He said that the legal principles for religious instruction "are still in the evolutionary stage," whereas today's young people are clearly indicating that they will put an end to segregation in schools.

●

**Sky Pilots seek congressional charter:** The Rev. Elmer Sachs, of Fort Collins, Colo., founder and director of Sky Pilots, Inc., asked the House Judiciary Committee to approve legislation giving his group a congressional charter. He told the committee at a public hearing that the aim of the Sky Pilots is to combat juvenile delinquency by "keeping church doors open to youth seven nights a week." Mr. Sachs said the nondenominational organization has 250 "squadrons" in more than 100 cities.

●

**Condemn sale of broadcast time to religious groups:** Sale or purchase of radio and television time for religious purposes was condemned by the Broadcasting and Film Commission of the National Council of Churches at its annual meeting in New York. A policy statement said the churches have a responsibility to "provide high quality programs" free as a public service, while networks and stations should make "desirable broadcast time" available to them without charge.

●

**Baptist vacation schools winning children to Christ:** More than 500,000 children have been won to Christ through vacation Bible schools conducted by Southern Baptist teachers and workers in the last ten years, Dr. Homer L. Grice, of Nashville, Tenn., said in Dallas, Tex. Former head of the vacation Bible school department of the Southern Baptist Convention, Dr. Grice spoke at a clinic attended by 400 VBS workers.

## ABROAD

**Greeks bar modern translations from schools:** An order issued by the Ministry of Cults and Education warned school heads throughout Greece that use of any version of the New Testament other than that in the original classical Greek is strictly forbidden. The ministry said the warning was issued as the result of many questions submitted to it "as well as because of the circulation in Greece of Testaments issued by foreign Bible societies that present many discords with the original Greek text, the only one authorized by the Ecumenical Patriarchate of Istanbul and the Church of Greece."

●

**Missions coöperating in congress plans:** All evangelical missionary societies currently ministering in Venezuela, South America, are coöperating in plans for the Pan-American Congress of Youth Evangelism to be held in the capital city of Caracas August 5 to 12, according to Rev. James Savage, congress director. Representatives of the various mission boards are serving on congress committees and, with national evangelical leaders, are meeting monthly in planning sessions, Savage reports.

●

**Spain to permit reopening of seminary:** Protestant leaders in Madrid disclosed they had learned through "a well-informed source" that the Spanish government would shortly permit the reopening of the Evangelical Theological Seminary and its affiliated school in Madrid which it closed down in January. The churchmen said they were told that the closure order would be rescinded as soon as they agreed to comply with minor technical stipulations.

●

**Baghdad Protestants dedicate new church:** Members of the native Evangelical community in Baghdad, Iraq, dedicated their new $30,000 stone-and-stucco church building at a special service. Rev. Uskus Karabet Abdel Ahad, pastor of the Evangelical Church at Basra, preached the sermon. The church site, located in Baghdad's choice Saudon section, was given to the Protestant group in 1954 by King Faisal II.

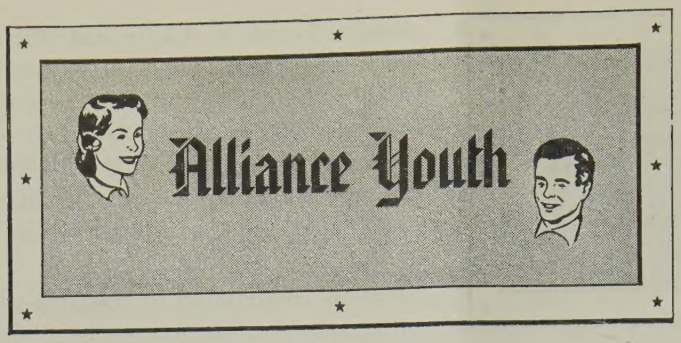
## PEOPLE SAY

**Clarence W. Jones, of HCJB, Quito, Ecuador:** "There are only fifteen Christian stations on the air in the whole world, but reports indicate that there are fifty-six countries where missionary broadcasting is buying time over 1,200 different stations. This indicates that the scope of missionary broadcasting covers far more than Christian radio stations."

## SIGNS OF THE TIMES

**Moslem sheik speaks in Christian church:** Canadian religious history was made in Toronto when Sheik Muhammad Bahjat Al-Bitar, of Damascus, Syria, a Moslem holy man, preached on the Islamic faith in a Christian church. His appearance at Bloor Street United Church was the first engagement in a lecture tour of Canada and the United States by a team of two Moslems and two Christians under the sponsorship of the Continuing Committee for Moslem-Christian Coöperation. Purpose of the tour is to focus attention on coöperation between the two faiths as "a force for world peace."

**Rev. R. E. Cutbirth**
Editor




*Here's an idea for your AYF—*

# Start a Church Library!

By DON MILLER, *Missionary Training Institute, Nyack, N. Y.*

A good project for your AYF would be a church library. It sounds like a big undertaking, but it isn't as big as it might appear.

The first step in starting is to find a place to keep the books. Ask your pastor for a small room or a part of a larger room in your church. If no bookshelves are available try your hand at building some. One pastor gave the young people a small room and a desk for their library. The young people designated the room "Church Library and Young People's Office." They built their own shelves and then began to gather books.

Now comes the question, "Where will the books come from?" Make it known throughout the church that your AYF is starting a library for the benefit of the entire church body and would appreciate any and all donations in the form of books and *money*. Always accept any book, but do not promise to put it on the shelf until you have either read it or have gotten an opinion from someone who has and is qualified to pass judgment on the book. Keep your standards high. Do not stack the shelves with light, worthless "Christian" books.

There are some books you will want in your library that probably will not be given to you. You will want copies of the Bible in several different versions. A Bible dictionary and a concordance should also be there. Ask your pastor which ones would be best. Have a library fund for such purchases and make it known that you have such a fund. Post a list of the books you need and encourage others to donate to the fund or buy specific books. Talk to your pastor about getting the church board to allocate a sum of money to the project.

Keep an accurate record of all books. The larger libraries file three cards for each book: one for the author, one for the title, and one for the subject. Appoint or elect someone from your group to serve as librarian. He will have the responsibility of keeping a record of all books and keeping the shelves in order. One young people's group rotated personnel every month.

Above all, make use of the library and keep it growing! Think up original ideas to stimulate interest in reading and keep the purpose of the library before the entire church constituency constantly. A little used library will soon die out. One library was just well begun when everyone lost interest. Today it is just a room with a sign on the door.

Remember, a good church library is a real asset to the spiritual impact of any church.

## Thy Word Is Truth

*How shall the young secure their hearts,*
*And guard their lives from sin?*
*Thy Word the choicest rule imparts,*
*To keep the conscience clean.*

*When once it enters in the mind,*
*It spreads such light abroad*
*The meanest souls instructions find,*
*And raise their thoughts to God.*

*Thy Word is everlasting truth;*
*How pure is every page!*
*That holy Book shall guide our youth,*
*And well support our age.*

—ISAAC WATTS.

## Do-nothingism

We are not told that the unprofitable servant who hid his talent was a murderer, or a thief, or even a waster of his Lord's money. But he did *nothing*—and this was his ruin. Let us beware of a do-nothing Christianity. Such "Christianity" does not come from the Spirit of God. "To do no harm," says Baxter, "is the praise of a stone, not of a man."—BISHOP RYLE.

## Going Back

One of the lessons in life that is hardest to learn is to go back to the place where we have failed in duty. When Elijah fled to the wilderness and God sought him out and asked him why he was there, the only answer God made to him was, "Go, return."

God always sends us back to the place of our failure in order that we may gain a moral victory at the point where we failed.

Dr. John A. Hutton once pointed out that there is not a greater moment in the soul of a man than when he puts aside his pride, takes back all the presumptuous vows which he made that he would never do this or that, and faces that lonely transaction. You do not know God until you are acquainted with that tremendous experience of going back.—CHRISTIAN OBSERVER.

## '56 AYF Contest Corner

**Weldon B. Blackford**

*National Youth Secretary*

### LETTERS "ONE" AND "TWO"

Here's the first glimpse of the response from AYFers to the Program Contest. We're calling them letters "One" and "Two." Both of them came in February. The first came from Hilliard, Fla., the second from Jenkins, Ky. Excerpts from them read: "We are looking forward to the Contest and hope we can contribute something of worth." "We are very much interested in the renewed emphasis in the Alliance youth work, and are praying that each effort put forth will stir our pastors and church members to exert much more energy toward winning our youth to Christ and helping them grow in Him."

**Our goal: 500 AYF programs**

# The Foreign Fields

## Married Couples in Service

By EUNIKA BWANGA, *Congo*

*Eunika Bwanga, from M'boca, Cabinda, came to the Bible institute in Kinkonzi with her husband and has finished the three-year course. She was the outstanding woman of her class because of her knowledge of God's Word. The following is her testimony.*—M. LENORE FULTON.

The service of the Lord is a working together in the love of Christ. Through this working together come help, strength and beauty.

We read in Acts 1:14 that the women were together with the disciples in that memorable prayer meeting in the upper room before the coming of the Holy Ghost on the Day of Pentecost. That was fitting indeed. If we are the members of Christ's Body then we should work together as one with our husbands to the glory of God. Just like the members in our human body, each has its own particular work, but the members work together. Thus in Christ's Church we must work together to build a spiritual house.

If two hands work together then the work excels to be good and it is quickly finished. Just think of a man with one hand trying to build a house. Do you think he would do well? Would he quickly finish his task? A person working with one hand is like a teacher of the Good News working by himself without the support of his Christian wife. The whole burden of the work is upon the shoulders of one. Such work is not pleasing to the Lord. The Christian wife should be as the strong left hand. The two hands are likened to the man and woman joined together in Christ for service.

In Acts 18:2 and 26 we read the name of a woman who with her husband worked together for the Lord. Aquila and Priscilla worked together with the apostle Paul. They worked with other Christians too and the Lord blessed them.

My husband and I wish to work together with Christ. We have a desire to teach others. To teach in Sunday school is a great work; it brings results in the salvation of souls. We women too can be used to strengthen the work of the women's prayer meetings. May we be faithful to the Master.

## Students Witness for Christ

By REV. W. W. KERR, *Thailand*

Our third term at Maranatha Bible School (for leprous people) is over. All thirty-three students finished the year and fourteen of the seventeen second-year students received certificates. Each of these students needs prayer. There are so few to pray for them.

Some students who cannot pass in class work do get a great deal out of the school. Hut is an example. He was the oldest man in school; it had been over twenty-five years since he had been in any school. He had lived a very wicked life, but now that he is saved his former friends marvel at the change in him as he leads many to Christ.

Each week end witness bands go to the clinics where people come for their medicine and help with the Sunday services where there are Christian groups.

## Duty Turned to Desire

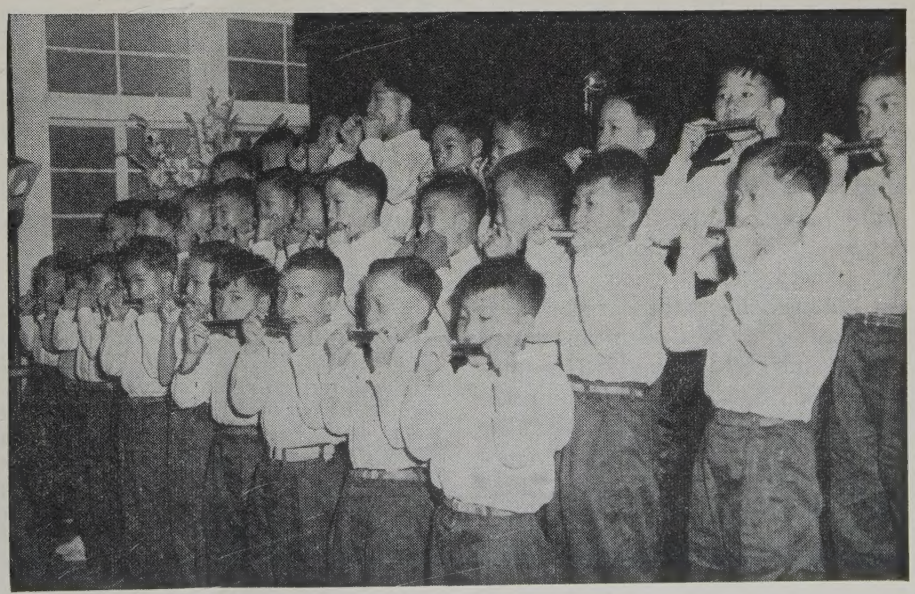
By REV. JOHN BECHTEL, *Hong Kong*

Following the recent Billy Graham rally in Hong Kong the congregation of the Kowloon Tong Church of the Chinese Christian and Missionary Alliance held a three-night evangelistic crusade. Three nights of preparatory prayer meetings were held, counselors were chosen from the elders and deacons, and a combined choir was formed. Dr. S. Y. King, a Chinese professor on the faculty of the Hong Kong University, was invited to be the speaker.

During the three-night crusade over one hundred seekers ranging in age from ten to sixty-eight came forward in response to the invitation. Over seventy of the Alliance Primary School students made decisions.

One of the high lights of the crusade was the conversion of a man on the first evening. Because there had been a pickpocket or bag-snatcher active in the community, the police department allocated one Chinese detective, dressed in plain clothes, to cover the services. On the first evening this man stood up, went forward and filled out a decision form. He said that he had attended the service as a duty, but after hearing the gospel he had realized his spiritual need and had made the decision to accept Christ. The remaining two nights the detective attended the meetings in a different spirit; duty had been turned into a desire to be present.

*Hong Kong Christian primary school students with harmonicas. A number of the school children recently received Christ into their hearts.*



It must follow a "faith-impelled decision"—

# Faith-propelled Action

By REV. FRANKLIN BALLARD

A "FAITH-IMPELLED decision" calls for faith-propelled action. As I read the article by Dr. Snead in the February 15 issue of THE ALLIANCE WEEKLY I was impressed that the crisis before us could be the turning point in our lives as Christians. This may be the hour when The Christian and Missionary Alliance and the entire Church of our Lord Jesus Christ will be awakened to a revitalization which we all profess to desire.

In these times of prosperity we have unconsciously put more and more trust in money and in man until we are failing to realize our need of the power Christ alone can give us. Too many missionaries are being returned home sick in body or are hindered from entering the fields again after furlough. Doors are being closed to the gospel in many parts of the earth and opposition is mounting to an alarming degree. These things indicate that we are not moving in line with God's purpose. The Lord Jesus said, "All power is given unto me in heaven and in earth. Go ye therefore . . ." The Book of Acts is full of examples revealing how Christ purposes to work through His church.

One hundred and two consecrated young men and women with the qualifications mentioned in Dr. Snead's article must be prayed for and then prayed out. It would be much easier to put an advertisement in the paper. Hudson Taylor prayed out hundreds of missionaries. Surely a society such as we are can pray out 102 messengers for Christ. When they are called of God in answer to prayer and go forth under His commissioning they will "be equipped spiritually, physically and mentally, and be well disciplined and emotionally well balanced," as the Foreign Secretary has clearly stated they should be. Spirit-filled men and women are more to be desired than talented ones. That is a requisite.

For such young people to turn their backs upon the opportunities open to them in the United States and Canada requires that they be moved by faith. No other consideration is a worthy inducement to use their education and natural abilities to reach primitive peoples who have no way of understanding why there should be concern for them. Nothing but a vision given in faith will enable missionaries to endure being buried in such places as the Baliem Valley.

Parents motivated by faith will not merely give up their sons and daughters but will rejoice that God so honors them as to call their children into His service. Many of those who have tried to save their young people from privation and suffering have later lost them to careless living after a worldly pattern.

Sacrificial giving necessary to support 102 additional missionaries on the fields and care for expenses of travel and housing can be expected only as God's children experience an enlargement of faith. We seem to have the idea that the only way we can expect more money to come in for missions is to have an increase in the number of churches and of members. My observations in a large number of Alliance churches and homes lead me to believe we could be giving two or three times as much as we are. Real faith and burden for the lost will prompt us to live on a more economical scal than the one set for us by th covetous world. We can get alon with cheaper cars or, perhaps i some cases, without any. We ca eat hamburger instead of choic cuts of steak. We can trust the Lor and reduce our insurance. We coul even have cheaper funerals. Thou sands of dollars monthly could b turned from uses not strictly neces sary and be consecrated to the serv ice of the Lord.

Only as missionaries going to th field are full of faith will they dar commit to the new churches th running of their own affairs fron the beginning. When erection o church buildings involves a financia burden greater than the people ca assume, instead of using this as a excuse to build them with funds fro the homeland, they will be en couraged to meet in homes as th Christians did in apostolic times.

Church growth and developmen should not be tied to buildings. Th Lord Jesus gave an example mission aries today might well follow. H taught disciples who in turn wer able to make disciples of other training them in the Word and th way. A church led of the Holy Spir will not lack in leaders whom H will lead into all truth, giving ther wisdom for each situation.

If we are ready to act in faith t the extent of abandoning many o our notions where the Holy Spir directs in other ways, He will f and send out missionaries both a home and abroad as He did in th Early Church. All He needs is people fully committed to His dire tion in order to leap over all barrier "curtains," languages, religions, po erty, lack of laborers and ever other thing that hinders the gosp from going forth. Let our action b propelled by faith and all natio will soon be having the gosp preached to them.

*Mr. Ballard first went as a missionary to French West Africa in 1928. He soon felt the need for getting the whole Bible to the people in their own language and in recent years has devoted himself to translation work. Unfavorable medical reports have kept him and Mrs. Ballard from returning to the field since their furlough. Prayer that veteran missionaries be enabled to return is also important as we look to the Lord to call out new ones.*

## A False Science Fairly Treated

A Review by John F. Gates

*The Christian Science Myth,* by Walter R. Martin and Norman H. Klann. Biblical Truth Publishing Society (1954), Paterson, N. J. 184 pages, $3.00.

In this volume the coauthors present a sane, objective evaluation of the cult of Christian Science. One might possibly object to the title of the work as prejudicial to the issue before the investigation is fairly begun. However, it is a common practice to entitle a thesis to bear out the main purpose of the dissertation. Only to the reader is the title a priori; to the author it is always a posteriori, or should be so.

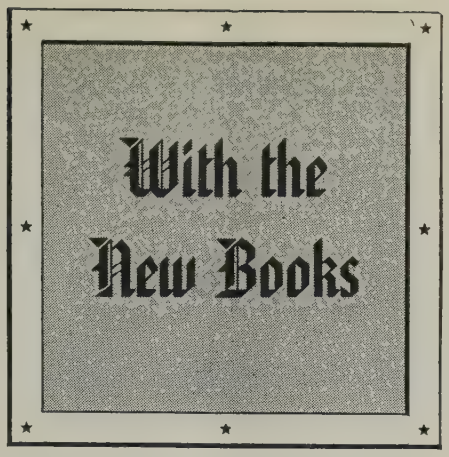
The book wisely avoids all libel and innuendo against the personality and character of the founder of the movement, Mrs. Mary Baker Eddy. Instead, it shows the tenable character of her doctrinal positions. Perhaps chapters 5 and 8 are the most valuable and enlightening ones of the work. Chapter 5 deals with the theology of Christian Science and chapter 8 discusses the "cures." We shall limit ourselves to an appraisal of these two sections. In the fifth chapter Martin and Klann prove by direct citation that almost every theological principle of the cult is in direct antithesis to the plain teaching of the Bible. We mention several:

The doctrine of the Trinity and the deity of Christ: "Says Mrs. Eddy, 'The theory of three persons in one God [that is, a personal trinity or tri-unity] suggests heathen gods, rather than the ever-present I AM. . . . The spiritual Christ was infallible; Jesus as material manhood *was not* Christ.' Can Mrs. Eddy become more blasphemous? Indeed she can and does: 'If there had never existed such a person as Jesus . . . it would have made no difference to me. I should still know that God's spiritual ideal is the only real man in His image and likeness. . . . In that name Jehovah, the true idea of God seems almost lost. He becomes a "man of war," a tribal god to be worshiped, rather than Love, the divine principle to be lived and loved'" (pp. 74, 75). The Virgin Birth of Christ: "A portion of God could not enter man, neither could His fullness be reflected by him."

Such quotations could be multiplied. However, these should be sufficient to prove that the authors have gone to painstaking care to cite and to document fully the above, which should demonstrate that the very presuppositions of Christian Science are such as to be mutually exclusive of all forms of evangelical Christianity.

Generally speaking, the authors are to be commended for their treatment of the subject of the "Cures of Christian Science." Mrs. Eddy's cures are based upon two propositions: First, the flat denial of the reality of evil with its concomitant of sin and death; and secondly, a rather well-known principle of treatment of neurotics with nonconstitutional disorders. Lest it be objected that The Christian and Missionary Alliance believes in healing also, let it be remembered that to this reviewer's knowledge no one in the movement ever premised that sickness, disease, pain and death are "errors of mortal mind from whose sad delusion Jesus died to free us." Mrs. Eddy claims that "the belief of sin is an unconscious error in the beginning." She even alleges that Jesus died to free us from the terrible unreality of sin. Since, according to her, there is no root, there can be no fruit. A number of tragic cases are recounted in which the patient obstinately refused the services of a physician in preference to those of the "practitioner," with dismal, and sometimes fatal, results.

In short, Martin and Klann show that the "Christian Science Myth" is indeed God-dishonoring and Christ-rejecting.

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*Dr. Ironside's Bible, Notes and Quotes from the Margins,* Introduction by Dr. Herbert J. Pugmire. Loizeaux Brothers, Inc., New York, N. Y. 187 pages, $2.50.

This is a collection of the poems and quotations on the flyleaves of the Bible of one of the great preachers and writers of our generation, the late Dr. H. A. Ironside. Most of the book is given over to an indiscriminate listing of notes which were written in the margin. These notations comprise nothing more or less than notes. Much of the material is compiled with little or no thought as to its value or organization. The reader who approaches this book without a warm and sentimental attitude toward Dr. Ironside is more than a little impressed with the absence of any true value. It seems at times almost like a desecration to expose the man's private and undigested meditations jotted on the spur of the moment as he read or studied. A man's personal Bible seems too personal to be thus used —or misused. Compared with Dr. Ironside's many books and commentaries, it seems that the great man's reputation as a preacher is being exploited without sufficient cause. It is seriously doubted that Ironside, if alive, would have sanctioned the publication of this volume.—Don J. Kenyon.

*Ruth, The Romance of Redemption,* by J. Vernon McGee. Van Kampen Press (1954), Wheaton, Ill. 158 pages, $2.00.

In this detailed and interesting recital of the events of the Book of Ruth the author presents it as typical of the incarnation and atonement of Christ, with Boaz as the type of Kinsman-Redeemer. The book is dispensational in emphasis and approaches the allegorical in the forced interpretations of the plainly historical book. The conception of Christ as the Kinsman-Redeemer, represented by Boaz, requires the use of considerable exegetical license.

The teaching of the volume concerning the nature and mission of Christ is excellent and well worth reading, as is the historical account of the romance of Boaz and Ruth. But the attempt to draw an analogy is farfetched and detracts from the merit of the work. The allegorizing of Scripture and the forcing of interpretations may weaken its meaning, purpose and appeal.

That all do not share the view of this reviewer is shown by the fact that the book has gone into its second edition.—Harold C. Mason.

*Pioneer Missionaries for Christ and His Church,* by Thomas John Bach, D.D. Baker Book House, Grand Rapids, Mich. 108 pages, $2.00.

Here are twenty-six sketches of the lives of pioneer missionaries, from Paul to Malla Moe. Though each is condensed to about four pages, the stories include more human detail than one would expect. They point out the differing ways in which missionaries are called and both the likeness and the variety of their methods of work. Some of their most famous sayings are quoted. This is a handy little reference work and a good source for missionary meetings.—Helen Sigrist.

# The Alliance Family

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

### To the Fields

*Rev. and Mrs. J. H. Revelle* and sons, John, Ronald and Stanley, sailed from New York on March 23 for Viet Nam. Mr. and Mrs. Revelle first went to Viet Nam in 1950 and are now returning for their second term. Mr. Revelle is a member of the C. & M. A. church in Syracuse, N. Y., and Mrs. Revelle is from the Alliance church in Morristown, N. J.

### Arrivals from the Fields

*Rev. George S. Constance,* Area Secretary in the Foreign Department, arrived in Miami on March 18 by plane from South America where he has been visiting our mission fields for the past two months. Most of this time was spent in Chile and Argentina, with brief visits also in Colombia, Ecuador and Peru.

*Miss Ruth E. Kroon* arrived in New York on March 25 on her first furlough from the Belgian Congo. She is a member of the Oak Lake Tabernacle in Seattle, Wash., and will be making her home in that city during furlough.

*Rev. R. S. Roseberry* arrived in New York on March 27 by plane from French West Africa. Mr. Roseberry has just completed a five month tour of the field for spiritual ministry among the churches, ending with the annual missionary conference in Kankan.

### With the Lord

One of the Lord's veteran soldiers of the cross, *Sanford M. Gerow,* went to be with the Lord on Tuesday, February 28, 1956. He had been quite ill for some time with a heart ailment. Except for the last few days of his earthly life he resided in his home at Beulah Beach, Ohio.

Brother Gerow was born in Covington, Pa., in 1880. In 1906, after he had graduated from The Missionary Training Institute, he began his ministry at the Locust Street Church in Akron, Ohio, serving there for seven years. After laboring for a short time in another pastorate he returned to the Locust Street Church where he remained until 1922. The work grew under his strong evangelistic preaching. He attracted men to his services by his forceful messages and many families came into the church. During his ministry the congregation built a new church.

Mr. Gerow also served pastorates in Anderson, Ind.; Spokane, Wash.; Detroit, Mich.; Orlando, Fla., and Brown Street Church, Akron, Ohio. For a number of years he was a field evangelist for the General Society of The Christian and Missionary Alliance. He was a stalwart Christian, amiable in disposition and uniformly courteous. The influence of his ministry was far-reaching; many were converted and a number of young men and women entered gospel work at home and abroad because of his encouragement. Though he officially retired in 1945 after thirty-nine years of ministry, Mr. Gerow continued to do some preaching. His ministry of intercession for the lost of the world continued with great power until the end of his life.

The funeral service was held in the Locust Street Church of The Christian and Missionary Alliance, Akron, Ohio. Rev. G. Edward Davis, superintendent of the Central District, read the Scriptures and also communications received from ministers of the District and from officers of the Society at New York. The message was delivered by Dr. H. M. Shuman and several appropriate hymns were sung by Rev. Garl Brand. A number of ministers from the Central District and many friends attended the service. Mr. Gerow is survived by his son, Rev. Denton M. Gerow, of Los Angeles, Calif.; two grandchildren, David S. Gerow and Edward L. Davis, and a nephew, Edwin Gerow. Mrs. Gerow died in 1947.

The Society and his many friends have suffered a real loss in his homegoing. The coming of the Lord alone will reveal the full results of his service for Christ.

*Mrs. William P. Ray,* of Binghamton, N. Y., went to be with the Lord on February 2 at the age of sixty-three. She had been associated with the Al-

*(Continued on page 15)*

*Rev. and Mrs. J. H. Revelle and sons*
*Viet Nam*

## Letters

### Reason and the Heart

I appreciate very much your editorials, including the one on "The Use and Abuse of Books" (Feb. 29). Nevertheless I feel there is one statement which should not go unqualified.

You state that the born-again man "will not need to shield himself from the classics nor from comparative religions or philosophy or psychology or science. The Spirit bears witness to Christ deep within his consciousness. His heart knows, though his reason may not yet have caught up with his heart."

The reason can sometimes lead the heart astray, particularly if the appeal to it is strong. I refer mainly to the enemy's pseudoscientific works on evolution and the like. These works are not devoid of reason and contain much of truth along with the error. The dividing line between the two is sometimes a little difficult to find, and if the enemy can succeed in dimming our vision it may elude us completely.

Though the study of such works may be helpful in learning the enemy's tactics and in a ministry to the up-and-outers, the Christian student must remember that he is treading in Satan's territory and needs special keeping power from God while doing so. Young, tender Christians should be particularly careful.

God bless your editorial ministry. I add this only as a warning.—Rev. Richard E. Ankney, *Smethport, Pa.*

### "Parliament Buildings," Not "Capitol"

The Alliance Weekly (March 21) just came with the beautiful picture of my home town on the cover, but I wish to call a mistake to your attention. The caption under the picture says "The Capitol." To you this will not seem a big error, but to a Canadian, Oh my! It should be either "The Capital," meaning Ottawa, or "The Parliament Buildings."—Mrs. H. Sondak, *Chatham, Ont., Canada*

• Thanks. We should have known better.—Editor.

### Correction

We wish to express to Rev. Peter Hoogendam, D.D., and to the Philpot Tabernacle in Hamilton, Ont., Canada, of which he is pastor, our sincere regret for the error in the article concerning Miss Helen C. Bushfield (Alliance Weekly, March 7), missionary in India who had been retired for many years. During both her years of service in our India field and the years of retiral Miss Bushfield was faithfully supported financially and with prayer and loving interest by the Philpot Tabernacle, not by the Delta Tabernacle as mentioned in the article.—A. C. Snead, *Foreign Secretary.*

## Sunday

AILY READING—Matthew 6:8-18.
AILY TEXT—*"Thy will be done"* (verse
)).

John Ruskin tells us that his earliest collection of youthful liberty is of tting on his mother's knee as she was eparing tea in a glowing urn which ood on the table steaming with iling water, while the nurse stood y. Little John gazed awhile at the rnished brass and the pretty clouds steam and insisted on reaching out s little hand and touching the urn. is mother tried to keep him back, ut he grew rebellious. "Let him touch " said the nurse, "it will do him good." nd so the mother gave him the veted liberty. There was a sudden y and, speaking of it afterwards, uskin says, "That was the last time r many years that I remember asking have my own way." So God can nctify to us even our own abuse of ee grace. He will let you disobey if ou will. He will let you sin if you ant to. But as you think of His love nd find by experience the bitterness sin, the sweetness of obedience, you o not want to sin.—A. B. SIMPSON.

## Monday

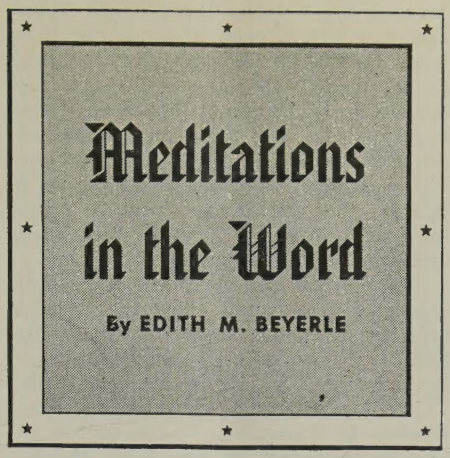
AILY READING—Ephesians 6:12-18.
AILY TEXT—*"We wrestle . . . against piritual wickedness in high places"* verse 12).

Time spent with God is never lost. ndeed, it is only as we wait upon the ord that we can change our strength nd learn what it is for our weakness be transfigured and transformed rough divine strength. . . . It would e a profound mistake to imagine that rayer is an easy exercise of the soul. is something which needs constant iscipline and unwearied cultivation. ometimes it is far from easy to acustom ourselves to the deep mysteries f silence, and we may find ourselves ewildered as we linger in the secret lace and strive to realize the awareess of God. But here, as in every ther region of thought, practice makes erfect. Like Brother Lawrence we ust be willing to practice the presnce of God. What was difficult today ill be easier tomorrow, until little by ttle we learn the secret of the apostle's recept and pray without ceasing.—IFE OF FAITH.

## Tuesday

AILY READING—1 Thessalonians 4:1-12.
AILY TEXT—*"This is the will of God, ven your sanctification"* (verse 3).

God never intended the Israelites to ander indefinitely in the wilderness. t was His plan to take them to Canaan s quickly as possible. He had brought hem out that He might bring them n. So it is with the Christian. It is ot God's will for us, after we are aved, to have a life of ups and downs, ictories and defeats and spiritual anderings here and there. Rather,




"this is the will of God, even your sanctification." He brings us out that He may bring us in. For years far too many people have been singing, "I am bound for the Promised Land." They sang it ten and twenty years ago and they are still singing it. They will soon be like the Israelites who made it their theme song for forty years. It is high time many Christians were getting over *into* the Promised Land. —E. R. STORMS.

## Wednesday

DAILY READING—Psalm 4.
DAILY TEXT—*"Hear my prayer"* (verse one).

*O Master, let me walk with Thee*
*In lowly paths of service free;*
*Tell me Thy secret; help me bear*
*The strain of toil, the fret of care.*

*Help me the slow of heart to move*
*By some clear, winning word of love;*
*Teach me the wayward feet to stay,*
*And guide them in the homeward way.*

*Teach me Thy patience; still with Thee*
*In closer, dearer company,*
*In work that keeps faith sweet and strong,*
*In trust that triumphs over wrong;*

*In hope that sends a shining ray*
*Far down the future's broadening way,*
*In peace that only Thou canst give,*
*With Thee, O Master, let me live.*
—WASHINGTON GLADDEN.

## Thursday

DAILY READING—Luke 3:7-17.
DAILY TEXT—*"He shall baptize you with the Holy Ghost and with fire"* (verse 16).

John the Baptist's ministry shook the nation, but it was only preparatory. He said, "I indeed baptize you with water; . . . he shall baptize you with the Holy Ghost and with fire." Our Lord spoke of the coming of fire as the one purpose of His mission and the fruit of His sufferings and death. "I am come," He said, "to send fire on the earth" (Luke 12:49). The baptism of the Spirit is the baptism of fire. It kindles the fires of Christ's soul in the souls of men. Through the Spirit's baptism they receive, realize and reproduce Christ's mind, His heart, His life. His zeal becomes the all-pervasive character of their lives. They manifest His fervent devotion to the will of the Father, His holy passion for reality and righteousness, His consuming zeal for the salvation of the lost. The Holy Spirit of baptism kindles a fervent devotion to God, a passion for righteousness and a consuming desire to seek and save the lost.—SAMUEL CHADWICK.

## Friday

DAILY READING—2 Kings 2:9-15.
DAILY TEXT—*"He took hold of his own clothes, and rent them in two pieces"* (verse 12).

Elisha had no further need of his own clothes: henceforth he was to be clothed in a garment of power, even that power which had accompanied the ministry of his predecessor, only in double measure. Both garments were not necessary, and well was it that Elisha chose to wear the right one. All this is a picture of the child of God discarding his own weak, natural endowment of wisdom, talent and personality, and forever appropriating the promised enduement of the Holy Spirit. The two "garments" do not harmonize! Flesh and Spirit never unite to the glory of God, for usually the *flesh* is in the preëminence. *Flesh* plus *Spirit* will surely come to grief in the economy of God. *Spirit* minus *flesh* can work wonders, now as in Elisha's day. But there must be choice as well as faith on the part of everyone who would do God's work in God's way and under His anointing.—PAMEII.

## Saturday

DAILY READING—2 Corinthians 5:8-21.
DAILY TEXT—*"He hath made him to be sin for us, who knew no sin"* (verse 21).

If you imagine that by going on your knees and asking God to forgive your sin, whilst at the same time you are determined to continue in it, I tell you, in God's name, you get up from your knees more condemned than if you had never heard the gospel. So subtle is the power of Satan that I believe there are hundreds of Christians who indulge in sin because they think they can get a cheap forgiveness. God will not thus be mocked. When God sees a man before Him dealing with sin and turning his back upon it and looking to Him for mercy through Jesus Christ, there is forgiveness. There is no such thing as forgiveness apart from the crucifixion of sin. God cannot die to sin for you; you must die for yourself. You can meet your guilt by means of the Substitute, but the death is an experience that you yourself must voluntarily accept, and in doing so you cut yourself off from sin.—BISHOP HILL.

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THE ALLIANCE WEEKLY *makes a suitable gift for many occasions: anniversaries, birthdays or weddings. And it also can be a way of saying "thank you." Only $2.00 a year ($2.75 foreign).*

# A Look at the Lesson

By REV. DON J. KENYON

**For April 22, 1956**

## The Church Endures Persecution

Acts 6:8-10; 7:51-60

GOLDEN TEXT—*"For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."*—Philippians 1:29.

DEVOTIONAL READING—Psalm 107:1-8.

**Introduction**

The lesson for this week is a glimpse of the glory of the Early Church wherein deacons as well as apostles were possessed of a passion and power that issued in activity for God. The results of this activity either convicted, converted or enraged the public. Our Scripture portion focuses on a unique personality—the deacon, Stephen. Although he was chosen to serve tables, he became after his ordination to deaconship (6:6) one of the primary figures in the church. Here was a power that could not be confined. Here the social aspect of the church program was completely subordinated by the compelling dynamic of the Holy Ghost. If such a godly influence permeated our church administration today the current church would burst its boundaries and flow everywhere.

**I. A Mighty Witness** (Acts 6:8)

(1) *Stephen, full of faith and power.* Actually this should be rendered "full of grace and power." Here was a man filled with God's grace and charged with God's power, which is the Holy Ghost (v. 5), doing God's work. The activity of a truly Spirit-filled man can never be contained within narrow limits. This man, chosen to minister in the church's relief program, was soon taking a place of prominence in those administrations which up to this time had been confined to the apostles. He was performing "great wonders and miracles." The usual restrained language of Luke is certainly indicative here of the fact that Stephen was a tremendous witness of God's power.

**II. An Irresistible Message** (Acts 6:9, 10)

(1) *Synagogue:* the "house of gathering," the symbol and strength of Judaism.

(2) *Called the synagogue of the Libertines.* This may be calling attention to one large gathering place representing Jews of the western dispersion of Egypt and Asia. It is likely that all the Jews were thoroughly aroused with political loyalty against this new sect that was disturbing the status quo of Jerusalem. There is little doubt that these men who were disputing with Stephen were select individuals who were particularly apt at debate. Had not Stephen been a Spirit-filled man he would naturally have been overawed by this important group.

(3) *Wisdom and the spirit.* A possible rendering here would allow that he not only spoke in wisdom but also by the Spirit. The wisdom was endued, generated, initiated by the indwelling Spirit. This is the sense of the verse in any case, whether by implication of the context or explicit rendering of the text. Having been defeated by the irresistible power of Stephen's message, these "experts" stoop to libel and malignment.

**III. A Triumphant Martyr** (Acts 7:51-60)

(1) *Uncircumcised in heart and ears.* No greater insult could be devised against a Jew than to divest him of his symbolic attachment to Moses and the law. Here the accusation is hurled as an invective but in the sphere of the same irrefutable logic that Paul used in Romans 2:25-29. Their rebellion against his appeal to redemptive history (7:2-50) was tantamount to a denial of the substance behind the ritual of circumcision. Thus the charge of uncircumcision of heart and ears.

(2) *Have not kept it* (v. 53). Such an accusation struck at the heart of their synagogue and its very reason for existing. Here Stephen virtually repudiates Judaism. This first-century Jeremiah repeats the scathing denunciation of Judah by reminding them that religion stripped of everything but its ritual was no religion at all. *Although Moses, yea, the angels of heaven have given you the law, you have not kept it; you have just coddled it.* This utterance, prophetic and analytic of Israel's spiritual failure, comes by the Spirit to these people. This is not one man's opinion—this is a divine pronouncement upon an apostate nation.

(3) *Cut to the heart.* Such a statement constituted open blasphemy to their delicate ears. This was at the best treason against Judaism. This man was dangerous. He could not be tolerated. He might be right but he was revolutionary. Physical violence was the typical Jewish admission of bankruptcy.

(4) *But he . . . looked up.* Stephen knew the Fountainhead of his strength. This Spirit-filled witness had eyes that could pierce the evil hearts of his persecutors and also apprehend the eternal face of his Lord.

(5) *Saw the glory of God, and Jesus standing.* God's presence, the same that had followed Israel through her journeys, was now at rest above the tabernacle of this saint. "I am with you alway" became a living fact instead of a pledge. And most beautiful of all, the crucified and risen Lord was revealed to His witness as standing ready to usher this first martyr into the presence of His Father and the holy angels.

(6) *They cried . . . stopped their ears, and ran.* Such a testimony—the fact that Jesus (the despised Nazarene) was *standing* in the presence of God! Such a concept was too blasphemous for these leaders of Israel. The same fact that sustained Stephen at the hour of death turned this group into a howling, murderous mob.

(7) *A young man . . . Saul.* Thus Luke introduces the leading character in his account of the history of the Apostolic Church. There is no doubt at all that Paul was active in this mob execution of Stephen. His great pride may have restrained him from actually participating in the stone-throwing but his religious genius must certainly have been employed in the arguments against Stephen's testimony. It is obvious that he gave consent in his spirit to putting him out of the way.

(8) *Lay not this sin to their charge.* The Spirit of God caused this dying man to demonstrate the same holy spirit of forgiveness that characterized his dying Lord. This martyrdom seems to be the most important single event in early church history. It initiated the persecutions which became the second impetus toward world missions (Cf. Acts 1:8 and 8:1).

# Local Conventions

*To new Christians missionary conventions may be a novelty. They like the inspirational messages, the heart-warming singing and the reports from distant lands. Projected pictures are an added inducement to insure their attending. But to those seasoned in the faith who have learned to live close to the heart of their Lord the attraction is much deeper. The appeal to them is not what they will receive but that they may know better how to give.*

**April 15-22, 1956**

**Western Pennsylvania District**

Somerset, Pa. ..... April 15-18
Berlin, Pa. ..... April 15-18
Cumberland, Pa. ..... April 15-18
Brownstown, Pa. ..... April 19-22
West Brownsville, Pa. ..... April 19-22
Braznell, Pa. ..... April 19-22

**South Atlantic District**

Durham, N. C. ..... April 16-22
Burlington, N. C. ..... April 20-22

**Southwestern District**

Cowell, Ark. ..... April 15, 16
Red Rock, Ark. ..... April 17, 18
Harrison, Ark. ..... April 19-22

**Central District**

Dunfee, Ind. ..... April 16-22
Muskegon Heights, Mich. ... April 16-22
Muskegon, Mich. ..... April 16-22
Majenica, Ind. ..... April 19-22

**Eastern and Central Canadian District**

Orillia, Ont. ..... April 15-18
Midland, Ont. ..... April 18-22

*We are to give our bodies a living sacrifice—not a half-dead sacrifice, as some people seem to imagine.*—HENRY DRUMMOND.

## THE ALLIANCE FAMILY

*(Continued from page 12)*

ance movement for over fifty years, aving attended the conventions in 'Neal Park in Binghamton when she as a young girl. Through the years any Alliance ministers and mission-ies were entertained in the Ray home id she will be remembered for her arm and friendly hospitality and a nsistent Christian testimony.

She is survived by her husband who also active in the same church; a n, Chester N., Binghamton; and three aughters: Mrs. Douglas Davies, Good-ch, Mich., Mrs. Herman Henry, Bing-amton, and Mrs. K. R. Lason, John-n City, N. Y. Rev. L. J. Isch, Sr., rought a comforting message at the neral. He was assisted in the serv-e by a former pastor, Rev. Gordon ittle, and the present pastor, Rev. harles Olenhouse.

On March 6 *Mrs. Walter McKinnis,* other of Miss Velma McKinnis, of our hilippine Island Mission, went to be ith the Lord. For more than thirty-ve years her life and labors were tally interwoven with the Alliance ork in Butler, Pa., and with the reign program of the Society. The neral service was conducted by her astor, Rev. Walter L. Maurer, and ev. Edward Mink, of New Kensington, a. She is survived by her husband and x children: Velma, Mrs. Alice Sch-alm, Mrs. Harriet Caldwell, Russell, enneth and William.

*Mrs. M. N. Russell,* of Columbus, hio, went to be with Christ on March after a severe heart attack a few days rlier. She was an active member of e missionary society of the Third venue Alliance Church in Columbus, id was treasurer of the women's Bible ass. She possessed a gracious and un-lfish spirit. She is survived by her sband, a son, William, and a daugh-r, Dorothy; also a sister, Miss Edith l. Beyerle, of Asheville, N. C., editor "Meditations in the Word" for THE LLIANCE WEEKLY.

### World Missions Given in Seven Cities

The 1956 World Missions in Review, esented in Regina, Sask., on February 4 by the Western Canadian Bible In-itute, was later presented in Moose w, Saskatoon, Medicine Hat, Leth-idge, Calgary and Edmonton, with pacity crowds enjoying its missionary inistry. "Triumph out of Tragedy" as the timely theme of the program hich featured four student speakers: etty Little, Neill Foster, Betty Lou annah and Harold Collins, who re-ealed through a survey of Christian artyrdom from the first century to e present that God is still looking r men and women who will dare become expendable in the advance Christianity. The background cen-red around a twelve-foot cross with n interlocking luminous crown, repre-nting the tragedies and triumphs of hristianity. As the students spoke, electrically lighted words on the cross changed from "Tragedy" to "Triumph."

Grouped before the large cross was the choir dressed in the colorful costumes of foreign countries.

Mr. David Tarr, head of the Music Department, presented an hour of music preceding the program. An all-male choir sang, "Quit You Like Men," and a ladies' trio presented "Martyrs for This Age," written by Mr. Tarr for the occasion. In closing the program, Rev. William McArthur, president, announced that the offering of the evening would be given to assist Rev. and Mrs. Cecil Smith, graduates of the school, on their way to Ecuador.

Founded in 1941 in Regina for the training of Christian workers, preachers and foreign missionaries, WCBI is now represented by eighty-seven preachers and workers in the provinces of Canada and by fifty-seven foreign missionaries.

### Campaign Defies Blizzard Conditions

Severe blizzard conditions failed to hinder a twelve-day evangelistic campaign held from February 21 to March 4 in The Alliance Tabernacle, Moose Jaw, Sask., when record crowds gathered to hear Rev. Cedric Sears, evangelist of Wheaton, Ill. Members and friends of the Tabernacle brought unsaved friends and neighbors during the campaign. The pastor, Rev. A. H. Orthner, reports that about seventy persons met the Lord for definite needs, over half of them for salvation. Plans have been made to have Mr. Sears return to Moose Jaw in November, at which time a larger auditorium will be secured and an effort made to reach the entire city for the Lord.

As a forerunner to this campaign, a prophetic conference was held from January 29 to February 3 with Rev. Alvin Martin, missionary to Israel. God stirred the hearts of believers and prepared the way for the soulwinning that followed during the Sears Campaign.

### Revival at Southside Richmond

The moving of God's Spirit was never more evident in the history of the Southside Christian and Missionary Alliance Church, Richmond, Va., than during meetings held with Rev. W. G. Weston from February 19 to 26. Writes the pastor, Rev. R. K. Richardson, "Each night brought an ever increasing audience of hungry-hearted persons. On the final night every available seat in the church was taken and many met God that night at an old-fashioned altar of prayer. There were tears of repentance and of joy as physical needs were met, backsliders reclaimed and sinners found forgiveness in Christ."

### Personalia

*Rev. Harold G. Johnson,* who is now in full-time evangelistic ministry, is living at 3928 Lake Pleasant Road, Erie, Pa.

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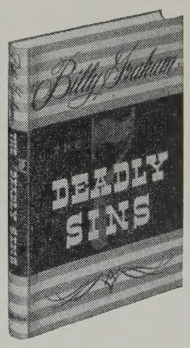


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# Evangelical Centennial in Colombia

COMMEMORATING the beginning of missionary work in Colombia, South America, the churches of that land are planning a great centennial celebration this year.

One hundred years ago the 20th of June, Rev. Henry B. Pratt of the Presbyterian Church in the U. S. A. arrived in Bogotá, the capital city. He established the first work done by an organized Protestant mission in that country. Previous to that date representatives of the British and Foreign Bible Society had worked in Colombia and the first edition of the New Testament printed on a South American press had been issued.

*Rev. Francisco Ordonez*

The 1956 celebration has three principal objectives: to give thanks to the Lord for the marvels He has worked among the people; to launch intensive evangelistic campaigns in various parts of the country, and to call attention to the vigorous faith which the evangelical churches there have maintained in the face of one of the most cruel religious persecutions of modern times.

Of the nineteen missionary societies working in Colombia at present, sixteen compose what is known as the Evangelical Confederation of Colombia. There are more than two hundred organized churches with a membership of 12,000 Christians. Aggregate attendance at services runs as high as 100,000 persons.

Four of the sixteen provinces of the republic are the responsibility of The Christian and Missionary Alliance. The president of the Evangelical Confederation is Rev. Francisco Ordonez, an Alliance pastor who also teaches in the Bible Institute at Armenia. He is author of *History of Evangelical Christianity in Colombia,* a well-documented book of over three hundred pages which is being published for circulation in connection with the centennial.

In the three large cities of Barranquilla, Cali and Bogotá, beginning June 3 in the first and closing on July 22 in the last named, evangelistic campaigns are to be held. Well-known preachers from both North and South America have been invited to participate. Unceasing prayer should be made that the unreasonable prejudice which has opposed the gospel in Colombia shall be overwhelmed at this time and that thousands of people shall turn unto the Lord and be saved.

**THE CHRISTIAN AND MISSIONARY ALLIANCE**
**260 West 44th St., New York 36, N. Y.  61 Glenvale Blvd., Toronto 17, Canada**